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Communications.

For the Western Recorder.

No. II.

THE MORAL TENDENCY OF HIGH CHURCH OPINIONS & PRACTICES.

In my last communication, I endeavoured to bring to view the broad distinction between the two grand sects of nominal Christians, the calvinistic and arminian denominations. I remarked, that all minor divisions might be resolved into these two, and that this distinction was of pre-eminent importance; and as it was a disagreement on the essential elements of the gospel, it should always be kept in view. I observed, what it is presumed those to whom it is applied will not object to, viz. that the great body of Episcopalians in our section of country, with Bishop Hobart for their spiritual guide, were strictly arminian, as arminianism is understood at the present day; and that this class of nominal Christians could not be considered as subscribing to the obvious meaning of the thirty-nine articles; or in other words, that these articles do not represent their real sentiments.

The object of my present communication is to consider *the tendency of the opinions and practices of the High Church.* If it can be shown that their tendency is wholly, or in any degree, contrary to the sacred and humbling teachings of Christ Jesus, it becomes us to be alive to the subject; at once to contend for the simplicity of that truth which is the power of God unto salvation, and to set our faces against these errors, by whomsoever sanctioned, or by whomsoever promulgated: And if it can be made to appear, that their influence is in no way hostile to the influence of the gospel, but leading directly to the salvation of men, let all holding the long defended system of calvinistic faith abandon every article, come over at once to the "apostolical church," and hasten to receive the life giving energies of the hierarchal blessing. Let the barrier, standing between us for centuries, like a wall of adamant, be at once broken down.

No one can object to the free and fair discussion of open, avowed and published opinions, and of practices constantly repeated in the eyes of the world. If we exhibit their legitimate influence. the authors of them should be grateful, let that influence be what it may. And believing, as I do, that the sentiments and practices to which we have alluded, are subversive of the gospel plan of salvation—and provided there is no salvation but by Christ Jesus, the redeemer of a world, ruinous to the souls of men, & of necessity highly derogating to the glory of God our Saviour—it certainly cannot be regarded as useless or officious for me, tho' a solitary individual, to make known these my settled convictions, and to state fully the reason of these my convictions. If I am wrong, multitudes more are; and God grant that still wiser students of his truth, and holier men, may enlighten our minds and correct our errors. But if we are right, we surely are entitled to the gratitude of those concerning whom we speak. If we are right, well may they tremble at the thought of that tribunal, which shall lay its heavy and everlasting impress of displeasure on the faith that is false.

To discover clearly the tendency of the opinions and practices of the high church, it becomes necessary to embody and repeat what has often appeared, in your paper, as the authenticated sentiments of Bishop Hobart, who is perhaps the most distinguished prelate of the high church in this country. I would go more fully into the consideration of his writings, did the main point in question require it. We do not wish to be understood that these are the only points on which Bishop Hobart and the evangelical denominations are at issue.

What, then, are the sentiments which this reverend Prelate of the high church advances, and which are the foundation of his professional practices?

If we are to credit the Churchman, the Bishop says—"Our depravity is our misfortune, not our crime, until we comply with its unholy dictates, and yield to its unhallowed impulses." I might say, with Philo, if I recollect right, that when I heard the Bishop utter this memorable sentiment, the qualifying clause did not strike me. And I am at a loss to know how the Churchman is certain of this; for it appears the above notion of depravity is a favourite sentiment of the Bishop, as he advanced it in three different places, to my knowledge, and in at least two different sermons, while on his recent diocesan visit; and, if I am not mistaken, at a distance of near two hundred miles away from the curacy of the Churchman. I introduce this, to show, that this sentiment was not an unguarded effusion of the Bishop, while warmly displaying the liberality of "*the church*," and with the zeal and tenderness of a pastoral father, inviting his numerous auditories, most of whom he might have mistaken for his "baptised" "heirs of the kingdom," to take shelter beneath the spreading wings of her most holy, wise and secure protection; but that it is his settled and deliberate conviction. And indeed this notion of depravity is essential to the symmetry of his system; that system would be strangely deranged without it. I also introduce these remarks to show, that such bold assertions as the Churchman's should be taken with some reserve; for surely it is impossible for him to know all the Bishop has said, while travelling over the wide field of his diocesan jurisdiction. I admire the zeal of the Churchman to defend his Bishop; but was he a friend of mine, I would say, be a little more cautious as to round assertions and "*flat denials.*"

In regard to the above quoted sentiment on depravity, I will cheerfully allow that the qualifying clause was added. It is certainly bad enough as it is. As it now stands, we will take it as the Bishop's idea of human depravity.

Leaving from this, the system of faith which Philo drew from hearing the Bishop, I will content myself with brief extracts from his own writings.

In his volume of sermons, published in Europe, he says—"Our church, in all her services, considers baptised Christians" (by which term I understand such as are baptised in what he calls the only right way) "as regenerated; as called into a state of salvation; as made members of Christ, children of God, & heirs to the kingdom of heaven."

In another work he says—"In the sacrament of baptism, we are taken from the world, where we had no title to the favour of God, and placed in the christian church, where, on the condition of repentance and faith, we enjoy a title to the blessings and privileges of the gospel covenant." *Ser. on Con. N. Y.* 1816, *p.* 30.

In still another work he says—"In this church, the body which derives life, strength and salvation from Christ its head, *baptism* was instituted as the sacred rite of admission. In this *regenerating ordinance*, fallen man is *born again* from a state of condemnation to a state of grace. He obtains a *title* to the presence of the Holy Spirit, to the forgiveness of sins, to all those precious and immortal blessings which the blood of Christ purchased." *Com. for the Altar, ed.* 1814, *p.* 186.

Again, from the same source:—"Wherever the gospel is promulgated, the *only mode* through which we *can* be admitted into covenant with God; the *only mode* thro' which we can obtain a title to those blessings and privileges which Christ has purchased for his mystical body, the church, is the *sacrament of baptism. Repentance, faith* and *obedience will not* of themselves be effectual to our salvation. We may sincerely repent of our sins—heartily believe the gospel; we may walk in the paths of holy obedience; but until we enter into covenant with God by *baptism*, and ratify our vows of allegiance and duty at the holy sacrament of the supper—commemorate the mysterious sacrifice of Christ, we cannot assert any claim to salvation." *Ib. pp.* 189—90.

The following extracts show what the Bishop's idea of baptism is, and when he thinks it will secure the infinite "blessings of Christ's purchase:"—

"In order to be effectual, to be acknowledged by God, and accompanied by his power, they (the sacraments) must be administered by those who have received a commission for the purpose from him."—"None can possess authority to administer the sacraments but those who have received a commission from the bishops of the church." "Great is the guilt and imminent the danger of those who negligently or wilfully continue in a state of separation from the authorised ministrations of the church, and participate of ordinances administered by an irregular and invalid authority"—"wilfully rending the peace and unity of the church, by separating from the administration of its authorised priesthood; obstinately contemning the means which God has prescribed for their salvation. They are guilty of rebellion against the almighty Lawgiver and Judge; they expose themselves to the awful displeasure of that almighty Jehovah, who will not suffer his institutions to be contemned, or his authority violated, with impunity." *Ib. pp.* 198—200: 203—4.

I trust, sir, that your readers and the friends of episcopacy will require no other authority than the above quotations, to establish the opinions of Bishop Hobart. If the cause of truth, or the value of this discussion, require my own appropriate signature, it shall not be wanting for a moment. With such sentiments as these falling from his lips, in every place within his wide episcopate where episcopacy has found a "habitation and a name," the Bishop makes his diocesan visits—baptising, confirming, and consecrating—and claiming the exclusive right to do it, or to commission to do it, for more than a million of rational immortals. And it is easy to discover what is the moral influence of such sentiments on the Bishop himself. It is seen in the denunciating conclusion of the above extracts.

We hear much said at the present day about priestcraft—undue ministerial influence—clerical domination, &c. The truth of all this, and on what class of preaching this is thrown, it is not now my business to enquire: But I would ask, if the above sentiments do not tend directly to create clerical pride and domination? Let us consider them one moment. Our religious institutions are to us of pre-eminent importance. Their freedom is the purchase of our fathers' agonies and blood—the legacy of their piety, and the glory of our age. And there was a time when the "unity and peace of the church" in America was undisturbed; and it continued undisturbed, till two young ministers, from the province of Connecticut, finding it difficult to become naturalised to the simplicity of a republican life, & whose consciences could not be satisfied without the consecration of transatlantic prelacy and the prescribed forms of episcopal policy, "separated themselves from the administration of our provincial and ecclesiastically "authorised priesthood," and republican constituted ecclesiastical policy—repaired to Europe for a commission, which it would seem neither earth nor heaven could impart, except under the sanctuary of the see of Canterbury. Soon they returned with the bands & the robes, the rubrics and the canons, the sacraments and salvation of "*the church*," with her "authorised priesthood." The whole foundation and superstructure of our republican ecclesiastical policy now became wrong, unscriptural, schismatic, "invalid, unauthorised," and ruinous. Yes, all this, though the one was laid by the piety and prayers of those of whom Europe was not worthy, and the other reared by the most consummate wisdom and prudence that ever rose and flourished beneath the smiles of divine intelligence, and the sunshine of eternal favour. May God, in his infinite mercy, while he shall spare the dear republic of our land, spare too the still dearer freedom and simplicity of our ecclesiastical policy.

But to the above sentiments in relation to this subject. To what will they lead? Let us examine and see. Religious institutions and religious ordinances we must have.—They are indispensable to our social, civil and national existence. Hence we must have men set apart, to manage religious institutions and administer their ordinances; and these men, from their station and employment, will exert on the public mind and morals a prodigious influence. But what kind of men are these? Just such men as Bishop Hobart pleases to commission and send among us. If the sentiments are admitted, he has the sole power to appoint and commission the ministers of the gospel for more than a million of souls. Not one has a right, in this immense multitude of rational immortals, to engage in the ministry of reconciliation in any way, or under any ecclesiastical regulations, until he has gone to Bishop Hobart, subscribed to the articles of *his* faith, and taken from his hands, as the sole delegated agent of the eternal God, a power to preach the gospel of his Son. Every minister of Jesus, on whose head the hands of Bishop Hobart have not fallen, must at once leave the flock of his charge, repair to the altar of prescription, receive this prelate's consecration, or never again dare to preach the love of God, or break the bread of life. What a scene would this exhibit!! Doubtless it would be hailed as the jubilee of this extended episcopate.—What then should we have but a popedom and a pope—a pope as high as ever wore the mitre of St. Peter—a popedom scarce inferior to the Roman world? If the tendency of all this is not to secure clerical domination, which is wholly inconsistent with the genius, and threatening to the beautiful simplicity of our republican character, I know not what is. No man on the continent would have the power of the Bishop of this diocese; and he might with ease regulate its whole physical force, and turn to the pleasure of his own will its whole political character. There is no power so controlling as religious supremacy—no grasp so unyielding as individual authority, rendered fearless and cruel by popular submission, and awful as death by the presumed appointment of God Almighty. And this would be the supremacy and power of a bishop over this great state, who held the sole prerogative of commissioning the ministers of Christ—of saying who should and who should not teach salvation in his name.

It has been supposed that episcopacy had nothing to do with the far distant provinces, now free republic, of the western continent. But it is said by one of our former Presidents, who lived on the very spot where episcopacy exhausted its highest efforts to fasten its permanent existence, under the fostering influence of parliamentary favour—"Who will believe that the apprehension of episcopacy contributed, fifty years ago, as much as any other cause, to arouse the attention not only of the inquiring mind, but of the common people, and urge them to close thinking on the constitutional authority of parliament over the colonies? This, nevertheless, was a fact as certain as any in the history of North America."—"The office of a bishop, even, that was dreaded." Episcopacy, as it was the great cause of driving our fathers from Europe, so fifty years ago it was considered as an institution wholly unsuited to the nature of that form of government, for which the people of this country were then struggling; and it led at that time to a controversy which agitated both Europe and America, awakened even the declining energies of Dr. Johnson, and called forth the strong efforts of the archbishop of Canterbury.

But it is strangely imagined, that the influence of episcopacy, as found in connexion with the monarchies of Europe, has become softened in its character, as it has become transplanted to a republican soil, where it holds no alliance to civil jurisdiction. But if I mistake not, the influence of episcopacy in this country may be made more threatening and unyielding than under the monarchies of the eastern continent. There is found there a counteracting influence and a controlling power. The crown can interfere and check the abuse of clerical authority. The King may grant his *congé d'elire*, or not, as he pleases; and the result of his permission, when granted, may fall on whom he pleases, and not of necessity on whom the combined curates of his kingdom may select. In this country it is not so. Episcopacy, with all its concentrating power, is independent of civil jurisdiction in every sense.* A bishop here has it in his power to secure the succession of his own sentiments and practices, whatever they may be; for he alone appoints the clergy of his diocese, and they are such, and only such, in sentiment and character, as he pleases to commission; and these are the men, who with associated laymen of their own vestries, are to elect a successor to *him* who has created *them*. It is easy to see what might be the succession, and how long the influence of error and religious intolerance might exist. We have here no redeeming influence—no balance of power. How foreign is all this to the general character of other religious denominations, and to all our civil institutions? It will be seen at once, that the Bishop would hold unlimited control over all our religious institutions; for it is his pleasure alone that shall appoint the character of those who invariably give a character to our religious institutions. People will generally be in religion, if no farther, what their ministers are; and now, who is ready to say, that Bishop Hobart, or any other Bishop in his line of succession, shall have the power to determine what shall be the character of these ministers? But this power, to its fullest and undivided extent, the sentiments we have quoted above do confer and confirm, as legitimately as any conclusion ever followed moral demonstration. And who does not know human nature too well, to trust such power in the hands of any one man on earth. God would not give it to an angel. I should compassionate the man on whom returning ignorance should cast such awful authority. Soon he would be another Leo, and rise in pride and daring presumption above all that is called God below.

But this would not only lead to the unparalleled authority and influence of the bishop, and hence, of necessity, if he is a man, foster the pride of his nature, and induce the most unlimited clerical domination; but soon political parties, seeing this wide control, would seek its favour, and religious institutions, in this form, would soon become on this continent what they have ever been on the other, the tools and supporters of civil power, if not of factious demagogues, who would not hesitate a moment to take the sacraments of the church, to secure the support and favour of her priests.

But another influence of these sentiments, as seen in the sweeping condemnation of the last quotation, is the cultivation of a denouncing spirit. The very charity of the gospel withers before them. No matter what our faith is, or what our lives are, if we live where the "gospel" has been "promulgated," and have not received the ordinances from the bishop himself, or such as he has commissioned, we have no "title" to salvation, and can possibly hold no heirship to heaven, even though "we sincerely repent, heartily believe, and walk in the steps of holy obedience." We have no great solicitude about the denouncing spirit of a bishop, by itself considered; but as this becomes spread, as it must, through his whole episcopate, it disturbs the unity of our churches—the peace of our communities—the harmony of our families; though it has not in one case, as I ever knew, created the belief in one soul, that these episcopal ministrations were essential to his individual salvation. Yet it does excite the cry among many, who seem determined to make converts to the only authorised priesthood, "*We are the church.*" How much more delightful the unity, peace and prosperity of our congregations, which were gathered and guarded by our pious forefathers, & blessed by the great Head of the Church, before the doctrine of "passive obedience and divine right" was preached, or the "keys of the kingdom of heaven" were brought to this distant land.

Requesting those who may have patience to follow me in this discussion, to preserve the above extracts from Bishop Hobart, I shall hope in my next communication to compare the bishop with the bible, and enter farther into the moral tendency of his opinions and practices.

Respectfully your's, CYPRIAN.

* Does the religious toleration of our country respect any thing more than the creed of our churches and the mode of our worship? Does it of necessity allow the political structure of ecclesiastical bodies, or those associated for religious purposes, to be what their members please to have it?

For the Western Recorder.

THE MATTER AND MANNER OF THE SAVIOUR'S PREACHING.

"For he taught them as one having authority, and not as the scribes."—*Matt.* 7: 30.

(*Continued.*)

That the import of the term "*authority*," with which Christ is said to have spoken, refers principally to the *manner* in which he spoke, is evident, both from the sermon which precedes our theme, and the use and application made of it on other occasions. He entered on a certain Sabbath into the synagogue at Capernaum, and preached, and the people were astonished, for "he taught as one that had authority, and not as the Scribes." The Scribes read off their dull and monotonous lectures, without exhibiting in their manner any thing of the life, and energy, and spirituality, which the infinitely momentous subject was calculated to inspire; but Jesus spake like a man who felt his subject, and pressed it home, with all the zeal and boldness of one who was benevolently affected in his very soul, with a concern for the welfare of his hearers. He spoke like a man in earnest; like one who was deeply penetrated with the importance and majesty of truth, and the solemn demands which it had upon the attention of creatures. At the same time, "there was in the synagogue a man with an unclean spirit, and he cried out, saying—Let us alone, what have we to do with thee, thou Jesus of Nazareth?" And Jesus rebuked him, saying—"Hold thy peace, and come out of him." When the people saw the effect which followed, "they were all amazed, insomuch, that they questioned among themselves, saying—What thing is this? What new doctrine is this? For with *authority* commandeth he," &c. This "*thing*," this "*new doctrine*," had respect to his *manner*, and not to the mere fact that a miracle had been wrought. They knew, full well, that the power of God was equal to the working of a miracle; but here was one that spoke with "*authority*;" that said to the unclean spirit—"*Hold thy peace, and come out of him.*"

But why was it said, when he had closed his sermon on the mount, that "he taught them as one having authority?" Let any one attentively read that most interesting discourse of heavenly wisdom, and observe the peculiar power and force with which Jesus speaks, and he will not be at a loss to determine. The great truths set forth, were such as commended themselves to the consciences of his hearers; but it was the *language* which he used, and the peculiar *manner* in which he urged what he said, a manner altogether different from that of the Scribes, that led them to say that "he taught with *authority*." In looking over the sermon alluded to, you will perceive the following form of expression very frequently repeated—"*I say unto you.*" He did not quote some author of established reputation, to support his views; he did not even go to the prophets; but he uttered blessings and denunciations, and gave instructions, in his own name, and by his own authority: "*I say unto you.*" Hence it is, that they said, "he taught them as one having *authority*." The reference here, most obviously, is principally to his *manner*.

I remark, therefore, that Christ was a plain, bold, personal and *prudent* preacher. He was a plain preacher. He did not use a great deal of circumlocution, when it was his object to charge guilt home upon his hearers. He did not draw fine pictures of fancy, and play upon the imagination. He did not run into a system of metaphysical abstraction, and draw powerfully upon the reasoning resources of his hearers. No: He just said, right out, what he had to say, in a manner so plain, and yet impressive, that his hearers understood perfectly, what and who it was that he meant. Numerous instances of the truth of this remark might be given: I advert, for the sake of brevity, however, to but one. I allude to his interview with those, who, because they built the tombs of the prophets, and garnished the sepulchres of the righteous, boasted that they were actuated by a far nobler spirit than their fathers, & said, under the influence of great self-complacency, "If we had been in the days of the fathers, we should not have been partakers with them in the blood of the prophets." He plainly told them, that the very spirit of their fathers reigned in them, and closed by saying to their very faces—"Fill ye up the measure of your fathers: Ye serpents, ye generation of vipers—How shall ye escape the damnation of hell?"

From the last quotation, it will appear very obvious that Christ was a bold preacher. To the proud and self-sufficient formalists, who thought they held the keys of knowledge, and that through them, only, an entrance was to be obtained into the kingdom of heaven, he observed—"Ye are they which justify yourselves before men; but God knoweth your heart." "Then, in the audience of all the people, he said unto his disciples—Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, & the chief rooms at feasts; which devour widows' houses, and for a show make long prayers; the same shall receive greater damnation." Now let me not here be misunderstood. I do not mean that it is at all the province of Christ's ministers to determine who are Christians, and who are hypocrites. They have to do, only, with the *visible evidence* of christian character, and to judge accordingly. It is not to this purpose that I have quoted the aforesaid passage; it is only to show this fact, that Jesus was very bold, and spake out the whole and naked truth in the very face of his enemies. He was very bold on another occasion, when they murmured against him. "Which of you, saith he, convinceth me of sin?" What must we suppose his manner to have been, when he pronounced the curse of God upon the men of that generation? what, "when he looked round about on them with anger, being grieved for the hardness of their hearts?" Their hardness so afflicted his soul, that he

looked upon them with holy indignation. The occasion was peculiarly adapted to call forth such feelings. There was in the synagogue a man that had a withered hand; "and they watched, whether he would heal on the Sabbath-day; that they might accuse him." These hypocrites, who would strain at a gnat and swallow a camel, would water their cattle on the Sabbath, or draw forth a sheep out of the pit; but they affected to think it a great breach of the Sabbath, to heal a suffering fellow being of his infirmity. Who, that has the least genuine benevolence of soul, could fail to look, both with horror and indignation, upon such deep and dire hypocrisy? How must the Saviour's eye have flashed fire, and his voice broke forth like thunder, upon so much malignity and deceit, as he was now called to witness. What must have been his *manner*, when he said to the Jews—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, in the kingdom of heaven, and you yourselves thrust out?" What, when he said concerning the inhabitants of Capernaum—"And thou, Capernaum, shalt be thrust down to hell?"

But I remark, Jesus was very personal, as well as plain and bold, in his preaching. This is very evident from the portions of scripture already quoted. When addressing an audience, he seldom, if ever, addressed them in the first or third person plural, but almost invariably in the second. And the learned and pious Doddridge remarks, that in this particular, it is exceedingly important that his ministers should imitate his example; and this point was also pressed by Dr. Davies, in a sermon preached before the Hanover Presbytery, in Virginia, some seventy or eighty years ago, with all the fire of bold and holy eloquence, for which that good man was so deservedly celebrated. It can scarcely be supposed, that any one will presume to ask for the evidence that Christ was very personal in his preaching. No one, who has read either of the gospels, can fail to have noticed this striking and peculiar feature in his public discourses. As a single specimen, let reference be had to the 23d chapter of Matthew, 14th verse, and from the 27th to the 33d verses inclusive. Those who preach *we* and *they*, to their hearers, call them to look at objects out of and away from themselves, and can never be expected to produce that conviction of personal guilt in their audience, which would result from such a close and personal application of the truth, as peculiarly characterized the Saviour's preaching.

I have said that Christ was a prudent preacher. Prudence is wisdom in action—or to act wisely is prudence. When, therefore, we consult wisdom as to the course we shall pursue, prudence consists in pursuing the course which wisdom dictates. The question then is—What does wisdom dictate? I will draw my answer from the lips of him who spake as never man spake.—"Fear not them which kill the body, but are not able to kill the soul; but rather fear him, which is able to destroy both soul and body in hell." Now, to perceive the force of this warning exhortation to his disciples, it is necessary to look at its connection with what precedes. Jesus had been clothing them with miraculous powers, and had directed them, also, to go and *preach*. Having received their commission and instructions, he forewarned them of the treatment they would receive at the hand of their countrymen. He did not give them to understand, that by their art and ingenuity, they would be able so to preach as to win over their hearers to the truth. He did not give them a long lecture on the imprudence of those who should awaken the inimical and bitter feelings of the people. He did not hint to them, that if they were only wise and prudent, there would be no danger of giving offence. No: He plainly tells them that the truths which they shall deliver are directly calculated to awaken the hostile and malignant feelings of the human heart, being opposed to the strong tide of selfish affection which is constantly flowing in upon it. The comparison which he institutes, shows most distinctly how vain and hopeless would be the expectation, that they might be faithful to their Master, and yet please the wicked, in the *matter* and *manner* of their preaching. "Behold, I send you forth as sheep in the midst of wolves: Be ye, therefore, wise as serpents, and harmless as doves." There is a time coming, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid;" but the temper of these fierce and untractable animals must first be changed by the powerful influence of God, before an event so unnatural shall take place. Now, until the hearts of men are changed by the power of divine grace, we might as well expect that the timid lamb might nip the green herbage, and gambol upon the plain, in perfect safety, in the midst of wolves, as that the ministers of Jesus can preach the whole truth of God, as it ought to be preached, and yet not arouse the fierce and wicked passions of the enemies of the cross. Jesus taught his disciples to be both wise and harmless. And did he intimate to them, that in this way they would avoid the evils to which an imprudent boldness and plainness would expose others? No. Did he tell them, that thus they would conciliate the feelings of the wicked, and as by the magic of moral suasion, by the charm of the "suaviter *in re*," as well as "*in modo*," both undermine and demolish, and almost annihilate, the strong citadel of selfishness in their hearts? No. Did he tell them to flatter and please men, and to win upon them by all possible methods of innocent accommodation? No. But what does he tell them? "Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues." "Ye shall be hated of all men for my name's sake." Why scourged and hated, if the wisdom and harmlessness which he enjoined was of that character, that they would be enabled thereby so to preach, as not to give offence to the wicked? What then is the course that wisdom dictates, and which prudence will pursue? "Fear God, who is able to destroy both soul and body in hell." The truth of God, and the hearts of men, are moral antipodes; and it can never fail, where the truth is clearly preached, and powerfully pressed, that the carnal mind should not exhibit the bitterness of its enmity. When the minister of Christ sees not this effect, more or less, attendant on his preaching, he ought to take it for granted, that there is somewhere or other a radical defect, either in the *matter* or *manner*, in which he attempts to illustrate and enforce the truths of God.

Now, in coincidence with the views just given, were the conduct and feelings of the beloved apostle Paul, when he asks in his letter to the Galatians—"For do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." And then he adds—But when it pleased God to reveal his son in me, that I might preach him among the heathen—immediately, I conferred not with flesh and blood."

That our blessed Lord was a prudent preacher, and both wise and harmless in all his intercourse with men, will surely be denied by none; and yet, every one knows what were the effects that attended his ministry. He was opposed, hated, reviled, persecuted and slain, through the influence of those very men in community, who were doubtless the strongest advocates for prudence, and who thought themselves possessed of the very best qualifications to judge on the subject. The blessed Saviour knew, perfectly, that the great truths which he was commissioned to teach were in direct opposition to the feelings of man. He was thoroughly acquainted with the rebellious spirit of the human heart. The whole field of controversy between God and his creatures was spread out to the survey of his eye. He knew, full well, what would be the result of a full and clear exhibition and application of the truth. When he saw the rage of the wicked, and felt their violent assaults, he was not disappointed; neither was he dismayed. When he saw the spirit which they indulged under his preaching, and perceived the very fire of hell rankling in their bosom, and bursting forth into open opposition, he charged them afresh, and set their guilt before them in a more vivid and convicting light. And in all this he acted prudently, because, regardless of consequences, he resolved to do the *will* of him that sent him. It is a dictate of wisdom, that we should obey God. Prudence consists in following where wisdom leads; and for this prudence our blessed Lord was pre-eminently distinguished.

Jesus, as a preacher, was bold and meek, plain and persuasive, personal and solemn, prudent, and both faithful and pungent.—Must not that minister be a mere bundle of affectation, who, in his labours, aims to imitate the example of his Lord, by a *selection* out of those attributes, which, in their *combined* form *only*, threw an unfading and immortal glory upon his character? S. P.

Religious Intelligence.

American Baptist Mission.—The Christian Watchman gives an abstract of Mr. Boardman's Journal from May to July, 1826. Mr. B. is in Calcutta. He and Mr. Wade had been visited by Messrs. Tyerman and Bennet, of the London missionary deputation. The latter give discouraging accounts of China, as to the practicability of missionary intercourse. They recommend that those who study the Burman language should have constant intercourse with the natives, as the only means of acquiring the radical sounds of the language, few of which can be expressed by our alphabet. Owing to this latter circumstance, they say, a man may read Burman books, without being able to converse with the natives. "One might learn the definition of five hundred words in the Burman dictionary, and not be able, from his *pronunciation* of them, to *express* the meaning of one in ten."

More than half the Burman converts had been heard from; and it was hoped that they would soon meet and become associated.

Mr. Boardman had attended the ordination of J. Statham, an Englishman, who had been converted on his passage to India to join the army. A chapel had been erected for him in Howrah.

Mr. and Mrs. Boardman visited a lancasterian school, where there was considerable seriousness, and where two children gave hopeful indications of piety. This school has often been the birth-place of souls.

Mr. Hough proposes to remain at Rangoon. Dr. Price expects to live and die at Ava; and among other things proposes to teach some of the lower branches of science, with the hope of undermining the prejudices and superstitions of the natives.

TRACT MAGAZINE FOR FEBRUARY.

Many anecdotes are inserted to show the *usefulness of tracts*, a few of which we will briefly notice. A lady, visiting a sick man, who was very ignorant, and who had habitually abused his wife and children, found that he understood no more of several tracts, than if they had been in a foreign tongue. At length, says she, "I thought of the tract, entitled "*The Dairyman's Daughter*;" and read to him the practical parts of it. When I came to the *dying scene*, I discovered, for the first time, that his heart was touched. This he requested me to read again. He was never tired of hearing it. I read it to him till he could almost repeat the whole of it. He became an altered man. His countenance became mild and pleasant; his heart appeared truly humbled; and, *so far as can be judged from a death bed repentance*, he became a new creature. I have at least a trembling hope that he died an heir of glory."

The tract on "The End of Time" was laid by a pious servant, on the dining table of a fashionable lady, who rarely attended public worship. "The lover of pleasure retired to array herself for the theatre; the tract arrested her attention; she read, and conviction visited her heart. She immediately renounced the gay world, and now consecrates her wealth, talents and influence to the cause of God. She has for several years devoted regular portions of her time to visiting the families of her district and distributing tracts, and has often been heard to declare, that one day thus spent, is productive of more true enjoyment, than a whole life of fashionable pleasure."

The Editor of the Magazine says, "A few days since, we were informed by the treasurer of an active Female Auxiliary Tract Society, that her attention was first called to the subject of religion by reading the *conversion of Mrs. Eleanor Emerson*, (No. 133.) Nor is it long since, conversing in a little circle of friends, with a lady of distinguished benevolence, and dwelling on the motives to activity in circulating these publications, she said with flowing tears of gratitude, "*I never can be thankful enough that I have seen a tract.* If I was ever brought into the fold of Christ, it was a passage in the *Boatswain's Mate* that first arrested my attention, and was blessed to my conversion."

Conn. Observer.

WANT OF BIBLES IN GREECE.

Rev. Jonas King, late a missionary in Palestine, in a letter to Mr. Evarts, says, "A remark was made to me, a few months since, by a very respectable gentleman, which struck me very much. "What," said he, "is the object of your Bible Societies? Is it not to distribute the word of God among Mussulmans and Pagans, to bring them to the knowledge of the truth and to embrace Christianity? How few are you able to distribute among Mussulmans. But here you see fifty or a hundred thousand Greeks, women and children, led into captivity, to be taught the Koran, to be trained up as Mussulmans; who are ready to receive the sacred scriptures; who already believe in Christ; who now sigh to return to the religion of the Gospel; and you stand and look on, and no one appears to redeem them. It is the duty of the friends and patrons of bible societies, to pour out their treasures for the redemption of those captives, if they wish to do good."

DISINTERESTEDNESS OF MISSIONARIES.

The enemies of religion are never farther out of their reckoning, than when they accuse the missionaries of the cross of being influenced by wordly motives.

"An incident is related, in the life of the Rev. *Gordon Hall*, the lamented missionary at Bombay, which reflects much credit on his character, and evinces a constancy to his purpose which the things of this world could not shake. He had acquired so thorough a knowledge of the language of Bombay, that he could write and converse in it with perfect ease. The English East-India Company, knowing this, offered him a salary of $10,000, if he would relinquish his calling, and aid them in writing and making contracts with the natives. On his peremptory refusal, they offered him $50 per week, if he would afford occasional assistance, two hours in a day. This offer he also rejected, saying no money could tempt him to relinquish the work he was sent to perform; and he lived and died a faithful missionary of the cross."—*Merrimack Journal.*

How an Infidel can die.—It is said of Talma, the eminent French tragedian, who lately died in Paris, that a few moments before his death, he murmured in a faint voice, "Voltaire! Voltaire! Voltaire!" Upon this fact the editor of the New-York Times judiciously remarks as follows:—

"Thus died Talma, who for forty years, had, in his dramatic character, held thousands in admiration at his unrivalled powers; who must, in thousands of instances, have portrayed the inevitable consequences of vice and irreligion, but whose soul, at the moment of laying aside its clayey mantle, was left to call upon Voltaire instead of his Redeemer. Such are the consequences of infidelity."

American Tract Society.—The receipts into the treasury of the Society, from Nov. 21 to Jan. 15, inclusive, were $5,622 18; and the tracts printed in the same time, 300,000. More than *eighty* new auxiliaries have been recognized since the last number of the magazine was issued in December. Since that time, also, tracts No. 109—"A word in the ear of professed Christians:" No. 190—"Death of Hume and Finley compared:" No. 191—"A Warning to Sabbath Breakers:" No. 192—"The Prisoner's Companion," have been placed in the hands of the stereotype founder.—*Conn. Obs.*

Female Education.—By the 5th report of the Bengal Christian School Society, it appears, that in the last year the Female Schools have increased from 20 to 24, and the Scholars from 370 to 485. The young females give evidence that they progress in understanding the lessons which they read.

Protestantism.—In the county of Cavan, Ireland, sixty-five individuals renounced Popery in the space of six weeks.

High School in Ceylon.—Mr. Winslow has collected more than $1700 at Calcutta, for the Missionary Seminary in Ceylon.

General Baptists in England.—The General Free Communion Baptists have a hundred churches in England.

American Board.—The whole number of honorary members of this Board, is 153—of whom 26 belong to Connecticut.

New-Castle Tract Society.—A society with this title was organized in New-Castle, Del. on the 17th ult. as auxiliary to the American Tract Society in New-York.

Revivals.

The state of religion within the limits of the Oneida Presbytery, though on the whole encouraging at the present time, exhibits some peculiarities which should excite a deep spirit of inquiry. In some places, where the work has been great, there still *seems* to be the continuance of a general spirit of prayer, while conversions have become infrequent. In other places—and Utica we fear is among them—many who once thronged the prayer-meetings, are taking hold of some fallacious excuse for absenting themselves, as if the good work might prosper without them; while the few who are still wrestling in spirit, are permitted to realize that the mercies of the Lord are not "clean gone forever;" but that he is still present in the midst of them, with the quickening, renewing and sanctifying influences of his spirit. In other places the work appears to be gradually rising; and even in these it is on the whole supposed to be making progress; yet this progress is small and irregular. At one time a spirit of deep solemnity reigns; at another a spirit of gladness: The next day, perhaps, there may be much unprofitable conversation; the next, some anxiety lest the work should decline; and the day following, the return of a brief period of deep solemnity.

Now, whatever causes are producing this state of things, it is evident that there is a great want of humility. One year ago, Christians were in real distress, because of the barrenness which had come upon them. Now, they recollect that they "*have had*" a great revival; they are no longer in their former circumstances; and tho' there are still motives, high as heaven, that should press them onward, they seem, after all that can be said, more inclined to look back with gladness upon what has been done, than to look forward with the eye of perseverance, amidst the difficulties and obstacles that mark their path. Is there not *guilt* in this thing?

Revival in Boston.—A letter from Cambridge, published in the Repository & Observer, states that on the first Sabbath in the year, about 60 persons were admitted to the church in Hanover street. The audience was so large, that 500 persons stood through the scene; and not less than 600 communicants partook of the ordinance of the supper in the afternoon. Nearly all the evening meetings in the city are crowded. The work is said to have extended to Charlestown, and some hopeful indications are beginning to appear in Cambridge. Dr. Beecher has established a weekly lecture in Cambridgeport.—*Con. Obs.*

WESTERN RECORDER.

UTICA: TUESDAY, FEBRUARY 20, 1827.

Western S. S. Union.—We are happy to state that the directors of the Western Sunday School Union have engaged the services of several missionaries, to promote the object of Sunday Schools for the coming season. These missionaries are to be supported at the expence of the County Unions who need their services; and it is to be hoped that a great and united effort will be put forth, to raise the cause of Sunday Schools to a prominent rank among the benevolent institutions of the day.

The importance of missionaries, to give their WHOLE TIME and talents to this cause, we presume will be readily acknowledged. Some good men have questioned the expediency of this; but facts are stubborn things; and of late, they have been abundantly furnished in the columns of the Sunday School Visitant.

Printing on the Sabbath.—The journeymen printers of the city of Charleston, S.C., about thirty or forty in number, have held a meeting and published resolutions, setting forth the great impropriety of their being required to labour on the Sabbath, in the offices of the daily papers, instead of being allowed to keep the Sabbath, according to the laws of God and man. The resolutions, with the preamble, are intended as a general circular; and it is hoped that their influence will be widely felt. The practice complained of, can certainly bring no plea of necessity.

Prayer for Colleges.—Bowdoin, Dartmouth, Middlebury, and Williams Colleges, in New-England—Athens College, in Georgia, and Centre College in Kentucky, were favoured with revivals the last year.

Has Hamilton College been forgotten of God, in the midst of the powerful revivals in this portion of the country? Or have Christians forgotten to mention it in their supplications? What if it should *now* be remembered, in the observance of the proposed concert? See last Recorder.

Fruitless Prayers for the Heathen.—A sensible writer, in the Troy Review, proposes the following interrogatories, which ought to be carried home to the bosom of every Christian:—

"It has become a common and a formal thing to pray for the success of missions; but how much faith is there in these prayers? Multitudes of churches are praying for the salvation of the heathen, and doubtless, think their prayers are heard; but is it so? Most of the churches are so destitute of the spirit of prayer, and have so little faith, that they do not prevail with God to send the Holy Spirit down upon themselves, upon their ministers, or upon the congregations where they live. And their ministers labour year after year, for many years, with little or no success. And what good will such prayers do to the heathen? If those churches have not faith enough to prevail with God for the salvation of their neighbours, whom they see every day, have they faith enough to prevail with God for the salvation of the heathen, whom they never saw, and of whom they know comparatively nothing? The thought that such prayers are heard for the heathen is vain. The supposition that they are answered is presumptuous."

Important Calculations.—The committee of appropriation for the Cumberland conference of churches, Maine, say that *fifty* cents, paid by each member of the churches in their connexion, would supply the destitute churches within their limits. If every member of the congregational churches in Connecticut would pay *twenty-five* cents annually, it would be enough to build up all the waste places of our denomination in the state. The children in our Sabbath schools might raise the whole with ease. And if the fathers will not do it, we hope the children will take the business into their own hands.—*Conn. Obs.*

We should like to see some such calculations respecting the destitute places in the state of New-York.

Indian Lands.—At the New-England festival in New-York, Alden Bradford, Esq. President of the Pilgrim Society, Massachusetts said:—

"The most authentic records of early times in the history of New-England afford abundant evidence of the just and pacific conduct of the Puritans towards the aboriginal inhabitants, and must convince every impartial mind, that they drew the sword against the *red men* of the wilderness *only* in self defence. It was the public declaration of *James Otis*, the celebrated patriot of Massachusetts, more than sixty years since, and I believe he spoke advisedly, "that the people of New-England might justly boast of the conduct of their forefathers towards the Indian inhabitants."

Quere.—Have the descendants of the pilgrims been as just as their fathers were? Why then have the poor aborigines been so abused and so nearly exterminated, while we have been making progress in the arts of civilized life?

An Abomination.—A correspondent of Zion's Herald says—"I have actually seen men half-drunk on Saturday, and on Sunday shouting the high praises of God in the singer's seat."—We could tell of having seen worse things than these. Among men who have been extensively patronised as teachers and leaders in psalmody, within these twenty years past, we could mention three who were known to be confirmed drunkards, four who were notorious libertines, one who was sent to the state-prison for stealing, and one who was hung for poisoning his wife! Some of these were avowed infidels, and two were, or should have been, cast-away professors of religion! Many others, also, have borne exceptionable characters. Such circumstances speak volumes on the degradation of church music; and what excuse have Christians to offer respecting them? We should like to know.

For the Western Recorder.

THE APOCRYPHA.

MR. EDITOR—I was highly gratified to learn the final decision of the "Apocryphal Question," some time since. But is there not also a corresponding decision required of private Christians—those, I mean, who have the charge of families? To place before one's household the professed word of God, the very message from heaven, while the same volume contains a mass of profane history, partly true and partly fabulous, and all bearing strong resemblance to scripture language, is, to my feelings, a glaring impropriety, and one that must have led to many serious evils. Since my remembrance, many pious and godly families have believed that the histories in question are merely of *doubtful* authority, i. e., that they might or might not be the word of God; and the same opinion doubtless still prevails to a great extent. Besides this, I have frequently known mistakes made, as that of Ecclesiasticus for Ecclesiastes, the Wisdom of Solomon for the Proverbs of Solomon, in selections to be read with family prayer. But to say nothing of the latter, the appearance of the apocrypha in the bible, dressed out in biblical language, and supplied in some measure with biblical titles, must naturally tend to secure for it, in the untutored mind, an undue veneration; and it is equally evident, that the doubts which are still entertained about its authenticity are liable to be transferred to the sacred writings themselves.

I own, Mr. Editor, that my attention was first called to the subject, by two mistakes which had been successively made at the family altar, by two pious persons who had but recently come under my employ. Still the consideration above mentioned has had the most influence with me; for I cannot but believe that the cause of infidelity has been greatly promoted by means of the apocrypha. For Christians to build their hopes of heaven on the precepts of revelation, and at the same time to doubt whether a large portion of the volume containing such revelation be true, is an inconsistency just such as infidelity would desire and expect to see.

Your's, BETA.

GENEVA, *Feb.* 8, 1827.

MR. EDITOR—I send you the acknowledgment of the following list of donations to the American Home Missionary Society, received at this agency, from the Presbyterian congregation of Geneva, as their current effort for the year now past, viz:—

Sabbath collection,	$19 60	
Youths' Aux. Miss. Association,	60 00	
Monthly Concert,	24 75	$213 35
Rev. Henry Dwight, (annuity),	100 00	
Other individual donations,	14 00	
Also, from Rev. Henry Dwight, treasurer of former "Geneva Agency,"		36 04
Also, from the section of country previously reported, viz:—Mrs. Livingston, Skaneateles, by the hand of Dr. Richards,		10 00
Aux. Miss. Association, Romulus,		5 50
Sundry individuals in the Presbyterian congregation of Owego, ($30 of which to constitute their pastor, Rev. H. J. Lombard, a life-member of the A. H. M. S.), viz:—James Pumpelly, $10: L. Reeves, 4: J. Huntington, 1: Wm. Platt, 5: J. Platt, 3: G. Hewitt, 1: Wm. Pumpelly, 4: Chs. Pumpelly, 1: J. B. Leonard, 50 cts: E. Dana, 1: J. Carmichael, 1: Ladies' cent society, 5 51,		37 51
Rev. J. H. Lombard, Owego,		1 00
Total,		$303 40

The individual annuity of $100, credited above, is given to provide for the support of one of our missionaries the current year, and as such paid over without designation into the general fund. And by providing a years' missionary service, in some portion of our infant Zion, may I ask the amount of good which such a charity might do? Some languishing vineyard of the Lord revived—some out-post to Zion established—the standard of the Lord set up in some portion of the enemy's country, and an

energy created there, that shall after sustain in it the institutions of the gospel, and call out its charities, till the "latter day" is "fully come," would be a matter of no inconsiderable importance. Oh! sir, "he that converteth one sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." May men and means never be wanting, in the endeared work of evangelizing our own people, till the land is filled with christian instruction, and is left to pour the undivided current of its charities upon the wide wastes of a Gentile world. Your's, as always,

MILES P. SQUIER,
Cor. Sec'ry of the Geneva Agency for the A. H. M. S.

To Correspondents.—We are greatly perplexed at the present time, by a literal flood of communications, that have come to hand—most of which are excellent, and many of which are very long. Our correspondents must be patient with us. We will give them the earliest attention in our power; but are not now able to make definite promises. Nevertheless the writers are entitled to our sincerest thanks.

It is our intention to enlarge the paper at the commencement of the next year.

Political.

CONGRESS.

In the Senate, on Monday the 5th inst. the bill to repeal in part the duty on imported salt, was read the third time and passed; ayes 24, nays 21; the two Senators from this state voting in the negative. It reduces the duty on salt, to 15 cents per bushel of 56 lbs. from the 1st December next, to the 1st December, 1828, and to ten cents per bushel after that time.

On Tuesday, the final vote was taken on the bankrupt bill. The erasure of the 93d section, reported as an amendment by the select committee, thereby confining the operation of the bill to merchants and traders only, was adopted, 34 to 12. The question was then taken on engrossing the bill for a third reading, and it was lost; ayes 21, nays 27—every Senator being present; the Senators from this state voting in the affirmative. This vote is equivalent to a rejection of the bill, and the question is therefore settled, at least, for the present session.

The United States & Georgia.—On Tuesday, the President sent to both houses of Congress, a message, transmitting a letter from the agent of the U. States with the Creek Indians, communicating information that the Georgia surveyors, under the direction of the Governor of that state, were surveying lands within the Indian territory, as secured by the late treaty, and that the Indians claim the protection of the government of the U. States, in defence of their rights; together with copies of the instructions recently sent to the marshal and district-attorney of the United States, in Georgia, to cause the transgressors to be arrested and made amenable to law. The message, after alluding to the progress of the differences between the general government and Georgia, concludes as follows:—

"In the present instance, it is my duty to say, that if the legislative and executive authorities of the state of Georgia should persevere in acts of encroachment upon the territories secured by a solemn treaty to the Indians, and the laws of the Union remain unaltered, a superadded obligation, even higher than that of human authority, will compel the Executive of the United States to enforce the laws, and fulfil the duties of the nation, by all the force committed for that purpose to his charge. That the arm of military force will be resorted to only in the event of the failure of all other expedients provided by the laws, a pledge has been given by the forbearance to employ it at this time. It is submitted to the wisdom of Congress to determine, whether any further act of legislation may be necessary or expedient, to meet the emergency which these transactions may produce."

After some conversation as to the proper committee to which the subject ought to be referred, the message, and the documents accompanying it, were referred to a select committee of five, who were appointed by ballot, viz. Mess. Benton, Berrien, Smith, of S. C., Van Buren, and Harrison.

On receiving this message in the House, there was a warm debate, during which, Mr. Forsyth, of Georgia, condemned the language of the message in strong terms. He was replied to by Mr. Webster, in his usual dignified, cool and decided manner. Mr. Haile spoke in favor of referring it to the committee of the whole; and Mr. Bartlett to the committee on the judiciary; but a motion by Mr. Wright to lay it on the table, prevailed. [It was afterwards referred to a committee of seven members.]

The Senate, on Monday, (12th inst.) took into consideration the nomination of *Joel R. Poinsett*, as envoy and minister of the U. States to the Congress of American ministers transferred from Panama to Tacubaya, in Mexico, in place of R. C. Anderson, deceased. A resolution was offered, declaring it to be inexpedient to send a minister to the Congress of Tacubaya; which was negatived; ayes 22, nays 25: Mr. Van Buren voting in the affirmative, and Mr. Sanford in the negative. Another resolution, declaring that no further steps ought to be taken in this mission, was also negatived by the same vote. The appointment of Mr. Poinsett was then confirmed; ayes 30, nays 17: Mr. Sanford voting in the affirmative, and Mr. Van Buren in the negative.

The House of Representatives, on Thursday the 8th inst. resumed the consideration of the bill to increase the duty on imported woollen manufactures and on imported wool. A motion was made to recommit the bill, for the purpose of introducing a protecting duty on spirits and hemp; when the previous question was called for and sustained, and the bill was ordered to be engrossed for a third reading; ayes 103, nays 99. On Saturday, the bill was read the third time. The opposition was violent; and various expedients were attempted to put off the decision. These were successively defeated, and the previous question was again called for and sustained. The final question was then taken, and the bill passed the house; ayes 106, nays 95.

NEW-YORK LEGISLATURE.

Monday, Feb. 12.—In the Senate, Mr. Wright, from the canal committee, to whom was referred the petition for the construction of a canal from the Erie canal, by the way of the Tonewanda creek, to the Alleghany river, made a very long and able report, not only in relation to that canal, but to the general policy and means of the state in making future internal improvements. The report concludes with the opinion that the means of the state will not warrant the construction of the proposed canal.

"This report (says the Albany D. Advertiser) exhibits the funds of the state in a most lamentable light. That part which relates to the canals, is more particularly appalling. We at present publish the following facts, which the committee say they have drawn from an examination of each of the funds of the state:—

"1st. That the common school fund is unable to furnish its annual dividends, by the sum of $15,000, which sum that fund must annually draw from the treasury, unless its capital be increased.

"2d. That the literature fund is no longer able to furnish endowments to the several academies in the state which have not received donations from it, or which may hereafter be instituted; and that such academies must look to the treasury for those endowments, or not look at all for such assistance from the public funds.

"3d. That the gross income of the canals for the past year, has been but equal to about 6 1-2 per cent, upon their total cost; and that hence, were they unassisted by an auxiliary fund, they would not pay their own interest and expences, and redeem their debt, within any reasonable time, if they would ever do it.

"4th. That the canal debt is yet large, being $7,344,770 99, and, with the assistance of the whole canal fund, cannot be paid off in a great number of years yet to come.

"5th. That the estimated revenue of the state is now less than the estimated ordinary expenses of the government, including the $15,000 to common schools, by $96,750—showing that this deficiency exists in the income of the general funds of the state, and that this deficiency, should no extraordinary appropriations in the mean time be made, will in a little more than two years, consume the surplus now remaining in the treasury, and render a resort to taxation necessary."

Mr. Nelson offered the following resolutions, which, of course, lie one day upon the table:—

Resolved, As the sense of this Legislature, (if the Assembly concur herein), that the existence of slavery at the seat of government of the United States, & in a district under its exclusive control, is derogatory to the national character, and inconsistent with those great principles of liberty, justice, and humanity, on which the institutions of our republic are founded.

Resolved, That in the opinion of this Legislature, Congress ought to take such measures as in their wisdom may be deemed advisable, for the immediate abolition of slavery in the district of Columbia, and for the immediate prohibition of the further introduction of slavery into that district.

Resolved, That his Excellency the Governor be requested to transmit a copy of these resolutions to the President of the United States, and to each of the Senators and Representatives in Congress from this state.

In the Assembly, Mr. Johnson reported a bill to increase the salaries of the circuit judges to $1500, and to allow the judges of the county courts $2 a day, in addition to their present fees.

The House then took up the unfinished business—the question on the final passage of the Chemung canal bill. After some debate, on motion of Mr. L. Smith, (who stated that he had supposed this canal would yield a revenue to the state, but he had lately received information which made him doubt the correctness of that opinion), the question was postponed, and the bill was laid on the table.

The bill making an appropriation to the deaf and dumb institution at Canajoharie, for the erection of additional buildings; and the bill making an appropriation to the New-York institution, to erect an asylum and workshops for the deaf & dumb, to be located either in New-York or Brooklyn; were passed in committee of the whole. [The first bill appropriates $2500, and the last $10,000.]

Tuesday, Feb. 13.—The Senate, in committee of the whole, passed a bill making a further appropriation of $20,000 for the new state prison at Mount-Pleasant.

In the Assembly, Mr. Johnson brought in a bill to pardon David Lynos, a convict in the Auburn state-prison. [Lynos was sentenced to death some years ago, for setting fire to the jail in Rome, Oneida co. but the Legislature commuted his punishment, by directing him to be imprisoned for life. The keeper of the prison states, that his conduct has been uniformly good while in prison, and that his health is nearly destroyed.]

The bill making appropriations to the deaf and dumb institutions in New-York and Canajoharie, were read the third time and passed; the former, ayes 101, noes 4; the latter, ayes 109, no 1.

The House then went into committee of the whole on the *State Road* bill; when, after some further debate, the question was taken on the first section, and it was lost; ayes 48, noes 58. The committee then rose and reported, and the house agreed to the report; ayes 64, noes 48. So the bill is, in effect, rejected.

Wednesday, Feb. 14.—In the Senate, several local bills were passed, and the remainder of the day spent in discussing the bill to amend the $50 act, without making any progress.

In the Assembly, Mr. Edgerton offered a motion to reconsider the vote of yesterday, on the state road bill. Mr. E. said he did this, with the view of enabling the friends of it, to prepare and offer a proposition to make a portion of it, in order to test by experiment, the practicability of constructing the whole. He was inclined to make a part of the road; he did not wish to have it said that he had treated half a million of people with injustice; he admitted they had claims, and if a measure was passed for their benefit, which was consistent with the general interests of the state, he would not oppose it. To give time for the friends of this bill to mature such a measure, he wished that his motion to reconsider lie on the table.

Several gentlemen wished the motion disposed of at once; but it was finally laid upon the table until Saturday, 57 to 33.

The rest of the day was spent in committee of the whole, on the bill to renew the charter of the Mechanics' and Farmers' bank of Albany. The Speaker stated that he should vote against the bill. The object of limiting the charters of banks, was to see if they managed well. This bank had done well, and he was for renewing their charter as it is. But it was too early by four years to renew it. Mr. Granger thought the greatest evil was to be apprehended from delaying the renewal of all bank charters, till they were near expiring. Eighteen millions of capital could make a powerful impression on the legislature, and would give opportunity for the reviving of the old scenes of bribery and corruption. The committee then rose without taking any question.

Thursday, Feb. 15.—In the Senate, Mr. Viele, from the select committee appointed at the last session of the Senate, to investigate the claims of John Jacob Astor, and those interested with him, to certain lands in Putnam and Dutchess counties, and to ascertain upon what terms the same may be settled, and to which was referred so much of the Governor's last annual message as relates to that subject, reported at length, accompanied with a bill to extinguish the claim on the part of J.J. Astor and others. The bill proposes to allow the claimants the sum of —— dollars, payable in stock redeemable after the 1st January, 18—, bearing —— interest. The committee think that the sum of $360,000, payable after the year 1850, will be accepted by the claimants, in full of all their demands.

This day, as yesterday, was spent by the Senate, in committee of the whole, on the bill to amend the $50 act. Many amendments were offered and rejected, and the committee finally rose and reported the bill; but we are unable to state its provisions.

In the Assembly, the business transacted was altogether local and unimportant.

Friday, Feb. 16.—In the Senate, no business of importance was transacted.

In the Assembly, Mr. Granger, from the canal committee, on the petitions for a canal from Binghampton to the Erie canal, by the Chenango, Susquehannah and Manlius routes, made a report that they unanimously give a preference to the *Chenango* route, and introduced a bill to make a canal thro' the valley of the Chenango, to connect the waters of the Susquehannah river with the Erie canal.

The bill to renew the charter of the Mechanics' and Farmers' Bank of Albany, was passed in committee of the whole, and their report was laid on the table.

FOREIGN.

French papers to the 1st ult. have been received by an arrival at New-York.

The Bordeaux papers concur in stating, as certainly true, that a troop of Portuguese rebels had been attacked and routed by the constitutionalists, who pursued them to the Spanish frontier.

The Paris Constitutional contains an extract from the report of the minister of foreign affairs of Portugal, to the chamber of deputies, dated the 4th of December. It is explicit of the relations of Portugal with the different powers. France, Austria, Russia and Prussia, are stated to have not only recognized, but to have approved the constitutional form of government adopted by the Portuguese.

The French *ultras*, as might have been expected, are raving against England and Portugal.

A late letter from a distinguished French statesman to a gentleman of Philadelphia says: "The crisis in European affairs is violent; but in the present financial condition of all its powers, a general war, though desired by the factious, is an evil little to be apprehended."

A new Republic.—New-Orleans papers to the 12th ult. contain extracts from the Natchitoches paper to the 2d, which states that on the 16th of December, the united forces of the district of Nacogdoches and the Aysh-Bayou, declared the province of *Texas* free and independent of the United States of Mexico, and hoisted a flag with the words "Liberty and Independence," on it. The several chiefs of the Cherokee tribes are said to have joined in this declaration. It was doubted whether Col. Austin's colony would unite with the new republic; but it was said many of the inhabitants of this district were to join a campaign fitting out to besiege St. Antonio, where there was a garrison of 400 Mexican troops. If the "Fredonians," should get to St. Antonio before they have time to recruit from the adjacent posts, (the nearest of which is three hundred miles), they may probably take St. Antonio.

A National Congress was to assemble at Nacogdoches, on the first Monday in February, to form a constitution and appoint executive officers.

DOMESTIC.

Fire.—A fire broke out in this village, on Thursday evening last, in a large three story wooden building, situate on the corner of Broad and John streets, owned by Mr. S. Stocking, and occupied by Mr. L. B. Shumway, as a coach-maker's shop; and before it could be arrested, the building in which it originated, the dwelling-house and bakery of Mr. J. Miller, with two or three other small buildings on Broad street, and a blacksmith's shop on John street, were entirely destroyed. Two dwelling-houses, owned also by Mr. Stocking, and occupied by Mr. Shumway and Mr. A. Nash, were unroofed and otherwise materially injured. Fortunately the adjoining buildings were partially covered with snow, which, aided by a falling sleet during most of the time, assisted in a great degree to check the progress of the flames. Otherwise, in all probability, the whole block of buildings, encircled by Genesee, Broad, John and Catharine streets, must have been destroyed. The loss is estimated at about $7000. The buildings were principally insured. Mr. Shumway is the greatest sufferer, having lost his tools, stock, and several unfinished carriages, which were not insured.

Fire in Paris.—On the night of the 11th inst. the dwelling-house of Mr. George Stanton, of Paris, in this county, was destroyed by fire.—The house was occupied by Mr. S., his wife, son-in-law, and two daughters, who at first escaped with only their night clothes. Mr. Stanton, with his son-in-law, re-entered the building with the hope of extricating some of their property; but while thus engaged, the roof fell in upon them. The son-in-law again escaped; but Mr. S. perished in the flames. He was about 70 years of age. The night was the coldest that has been experienced the present season; and before the survivors could reach their nearest neighbour, at the distance of about half a mile, the limbs of the two daughters were severely frozen. The old lady avoided a similar fate, by retreating under a hovel, near the house.

Banks, &c.—It appears by the report of the Comptroller, made to the Legislature, that there are in the state, thirty-eight banks, forty-seven insurance companies, thirty-five manufacturing companies, and one lombard association. The total amount of capital employed by these companies, is $38,161,587; and the amount of taxes assessed and collected from them, is $132,-152.

Salt Works.—The report of the Superintendent, Inspector, and Engineer of the salt-works at Salina, was made to the Assembly on the 2d inst. By this report it appears that the amount of salt manufactured in the town of Salina—

In 1824, was	827,162	bushels.
In 1825,	768,188	do.
In 1826,	816,253	do.

The price of salt during the year, at the works, was ten cents per bushel, exclusive of the duty; and the cost to the manufacturer was 9 cents. No further reduction of price can therefore be expected. It is recommended that a premium of 6 cents per bushel be allowed on salt transported south of Albany; by means of which it is supposed that at least 300,000 bushels would be added to the quantity manufactured; upon which the state would receive 15 cents per bushel for duty, canal tolls, &c. from which, after deducting the premium, a net profit of 9 cents would be left to the state upon 300,000 bushels.

Greek Fund.—The sum deposited in bank, in Philadelphia, to the credit of the Greek fund, amounts to $6300; and it is stated in one of the papers, "that there is every reason to expect that the fund will amount to $10,000." The fund collected in New-York, is between 9 and $10,000, and it is calculated will be increased to $15,000. In Norwich, Con. $400 has been collected. The Greek committee of New-York will dispatch, next week, a vessel of 300 tons, laden with provisions and other necessaries for the inhabitants of Greece.

Liberal.—We learn that *five hundred* ready made garments, are on their way to Greece, from this village, which have been given by our neighbouring towns of Bloomfield, Bristol, Gorham, &c. with donations from this town, the proceeds of a concert, and a donation from the students of Canandaigua Academy, under Mr. Spencer. Gifts are still received at several places in this village, from any quarter, for the distressed *Greek women and children*, which will be forwarded immediately to the Greek committee at New-York. The ladies of this village deserve all thanks for their patriotic industry in this glorious cause.—*Canandaigua Mess.*

Capt. Morgan.—The reports relative to the kidnapping of Capt. Morgan have hitherto been so contradictory, that we have passed them over in silence. They now assume a shape, which warrants the conclusion that he must have been murdered in Fort-Niagara. We have only room for the following articles on this subject; the first is copied from the Rochester Telegraph; the other from an eastern paper:—

"Delegates from the several committees in the counties of Ontario, Monroe, Genesee and Niagara, met at Lewiston on the 24th ult. and made a thorough examination into the reports of Morgan's having been taken to Fort-Niagara and murdered. The examination was important, and the result will, in due time, be submitted to the public. Premature disclosures have already embarrassed the investigations.—The committee appreciate the anxiety of the public to learn the fate of Capt. Morgan, but they have deemed it inconsistent with the ends of justice to communicate, until it was in their power to make a full and satisfactory developement."

"The Albany Observer, of the 9th inst. contains letters occupying several columns, relating to the kidnapping of Capt. Morgan. It appears that the committee appointed to ascertain the fate of Morgan, have come to the conclusion, that those who had him in custody, took him to Newark, Upper Canada, bound & blindfolded; but those on the British side refusing to take him in charge, he was brought back to Fort-Niagara on the night of the 13th of September, confined in the magazine, and on the 14th he was tried, condemned and executed."

Sir P. Maitland, Lt. Governor of Upper Canada, in consequence of representations made to him by Governor Clinton, of this state, issued a proclamation on the 31st ult. offering a reward of $200 for the discovery of William Morgan, if within that province.

Holland Company.—A convention of delegates (104 in number) from every town in the purchase except four, was held at Buffalo on the 8th and 9th insts. Gen. P. B. Porter was chosen President, and Col. S. Cumings and John Dexter, Esq. Secretaries. A committee of three from each county was chosen, and on the second day made their report, recommending an application to the Legislature for the passage of a law equalizing the system of taxation on the purchase; to correspond with the Holland Land Company, and, if necessary, to send an agent to Holland to represent the situation of affairs on the purchase. Committees were appointed to carry into effect these recommendations, and the meeting adjourned to meet again in January next.

Georgia.—The last Milledgeville Recorder says—"The Governor, we understand, not wishing to resort to force, if it can be avoided, has dispatched one of his staff to confer with the Little Prince of the Creek nation. Should this chief persist in resisting the survey, the Hancock cavalry are held in readiness to protect the surveyors while they are engaged in completing their work."

The supreme court of the United States decided, on Wednesday, the case of Clarke vs. the Corporation of the city of Washington. Mr. Chastain Clark, of Richmond, was the fortunate holder of a ticket, which, in 1822, drew the capital prize of $100,000, in a lottery drawn in the city of Washington, and for the payment of the prizes the corporation of that city was made responsible. The corporation sold the lottery to David Gillespie, who failed to pay the prizes after the lottery was drawn. Mr. Clark commenced a suit against the corporation for $85,000, and the circuit court of the United States for the district of Columbia decided against Mr. Clark. The case was then carried to the supreme court, and on Wednesday the opinion of the court was delivered by Chief Justice Marshall, reversing the judgment of the circuit court, and remanding the case to the circuit court, with instructions to enter judgment on the case agreed for the plaintiff. By this decision, Mr. Clark recovers the $85,000, with interest.

The Philadelphia U. States Gazette states, that individuals in that city have claims resting on the decision in the Washington Lottery case, which will swell the amount to be paid to $200,-000.

LaFayette.—The Philadelphia Democratic Press contains a letter from an American lady, now on a visit to the venerable LaFayette, at LaGrange, which contradicts a foul calumny which has been so extensively circulated among the American people, and from which we extract the following:—

"By the American papers, I see a letter said to be written by a very respectable gentleman, giving an account of a visit to LaGrange: Among numerous errors in this production, there is one which has given Gen. LaFayette real pain. It is where the writer says, he is informed that nine applications had been made to the General for money, the preceding week, by young men from the United States. Last night, the General said with much animation, that it was as great a mistake as ever was made, and that he had never had a single application of that nature; that the young Americans who had called upon him, had uniformly conducted themselves with the greatest propriety, and that there was no foundation whatever for the report."

Peru Iron.—In proof of the superior quality of this iron, and its peculiar properties, especially for chain cables, cannon, &c. we communicate with pleasure, that Col. Murray, late of the city of New-York, now residing on the River-Sable, a principal proprietor in the Peru Iron Company, was in this city some days since, and stated that a few tons of that iron was sent to Boston last fall on trial. In consequence, a single house in that city had purchased of that company 200 tons of rolled iron, at $145 per ton, to be delivered in New-York at the opening of the navigation.

The Rochester Telegraph, of February 6, says, "from the unusually large quantity of snow that has fallen the present winter, and which has extended throughout the state, there is reason to apprehend great damage to the canal upon the breaking up of the season. Should this heavy body of snow go off suddenly, almost the whole country would be inundated, and immense injury be done to the canal: Is not this subject worthy the attention of the canal commissioners. Waste-wiers certainly ought to be opened wherever the embankments are in most danger."

Distressing Accidents.—On the 21st ult. in Ticonderoga, the house of Curtis Thompson was burnt down, and three of his *children* perished in the flames; one a girl of 9, and two boys of 6 and 3 years old. The parents had left home to visit a neighbour.

On the 23d ult. two children of Mr. James Borden, of Chestertown, Maryland, were burnt to death, by the house taking fire in the absence of the parents.

On the 24th ult. the house occupied by a Mrs. Stone, in Vermont, was entirely consumed, together with *four children*, the eldest about ten years old.

Sessions of the Presbytery of Cayuga.
January 18, 1827.

"Mr. Birdseye Gibbs, having been cited to appear and shew cause, if any he has, why he should not be deposed from the gospel ministry, and excommunicated from the church of Christ, sent up to the Presbytery now here, a written communication, fully confessing his crime:—Therefore, *Resolved*, that said Birdseye Gibbs be, and he hereby is deposed from the gospel ministry. But as he has in said communication professed deep repentance for his crimes, and as we desire to deal with him according to the gentleness of the gospel—*Resolved*, that instead of excommunicating him from the church of Christ, his suspension from the communion be continued until we can obtain evidence of his humble and godly walk."

A true copy of the record.
Published by order of the Presbytery.
SETH SMITH, *Stated Clerk.*

INSTALLATION.

Rev. *Jacob Scales* was installed in Hanniker, N. H. on the 17th ult. Sermon by Rev. Mr. Edwards, of Andover, Mass. The Council voted to exclude ardent spirits at their entertainments.

NOTICE.

The new Methodist Chapel will be dedicated on Thursday next, 22d inst. Services to commence at half past 10, A. M. A collection will be taken up for the benefit of the church.

By order of the Trustees,
T. CHRISTIAN, *Sec'y.*

New Agent for the Recorder.
J. C. SMITH, Potsdam.

OBITUARY.

DIED, in this village, on the 10th inst. Mrs. *Beulah Clarke*, consort of Capt. Wm. Clarke, aged 48.

Mrs. Clarke was a child of faith and prayer. She was early dedicated to God by pious parents, and brought up in his nurture and fear. The particular history of her conversion is unknown to the writer. In 1800, however, and in the 21st year of her age, she united with the church in Northampton. From that time to the day of her death, religion has been her comfort and support. Mrs. Clarke was one of those rare Christians, who seldom had to undo what she had done. Grace, connected with a disposition naturally even and amiable, gave to her great uniformity of character. As to religious feeling, she was always the same, both in adversity and prosperity, and her walk and conversation were equally uniform and circumspect. She loved religion; and her piety was so unaffected and sincere, so much did it partake of the simplicity of the gospel, that it could not fail to commend itself to every man's conscience.—Owing to such qualities, her example was of the most persuasive kind. It was a light in the world—a light, too, which death cannot extinguish. She has left an influence that will exert itself upon human character, so long as the sun endures. In her devotional and exemplary life, Mrs. C. exhibited evidence that she knew from her own experience, the blessedness of those who are chosen of God, and whom he causeth to approach him. Like her eminently pious father, the Rev. Elias Allen, whose praise is in the church, she was much in the habit of secret prayer. But her religion was not confined to the closet. Her kindness and liberality to the poor, her activity in the general cause of benevolence, so far as a feeble constitution would permit, evinced her belief that "faith, without works, is dead." She appeared "an Israelite indeed, in whom there is no guile." Her friendships were sincere and lasting. Her kind and peaceable disposition was acknowledged by all who whom she was connected. She evidently possessed that "meek and quiet spirit, which is in the sight of God of great price." Her apparel and deportment were in unison with the humility of her heart. As a wife, she was kind and condescending; as a mother, tender beyond description. As a neighbour and friend, she was greatly beloved.

It might be expected, that a Christian like Mrs. Clarke would die as she had lived. During a long and painful sickness, she was calm, patient, submissive, and even cheerful. She longed after entire conformity to the divine character. Often did she exclaim—"O, I wish for nothing so much, as that my will may be entirely lost in the will of God." For a few days before her death, her faith was very lively and unwavering; her hope raised even to assurance; her comforts were strong and heavenly; and when the last moment arrived, she yielded her soul to the Saviour, and fell asleep in his arms. In her life, her sufferings and death, were exhibited the precious fruits of divine grace. In reference to her it may truly be said—"Blessed are the dead, who die in the Lord, that they may rest from their labours, and their works do follow them."

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Cobb's Spelling-Book.

HASTINGS & TRACY have just published and offer for sale, an edition of Cobb's Spelling-Book. This Book contains more than twice as many words as any other Spelling-Book in use. It is emphatically a *spelling*, and not a *reading* book; and a correct one, on the principles of Walker. No other Spelling-Book has been conformed strictly to Walker's principles, though many have assumed them as their standard. It sells at the same price, by the dozen or single, with Webster, Marshall, &c., and is unquestionably better than either.

Utica, Jan. 6, 1827. 6

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

For the Western Recorder.

Mr. Editor—The following lines are founded on one of the most interesting incidents recorded in the Evangelists. They may not be "*poetry*," perhaps; but I submit them to your entire disposal. DELTA.

She bow'd in grief, she knelt in prayer,
A suppliant at her Master's feet;
For she had found that ever, there
Was access to the mercy-seat.

She told her sorrows to her Lord,
Confiding in his matchless grace:
Yet would he give no cheering word—
He hid the brightness of his face.

Nearer she came, with earnest cries,
And worshipp'd him, her truth to prove:
He look'd not—did not bid her rise—
Gave no kind tokens of his love.

His foll'wers next their Lord address'd,
Beseeching him to chide her thence:
He seems to yield to their request,
Nor offers her the least defence.

Still must she plead; and nearer still
Approach the footstool where he stands:
"Lord help me, by thy sovereign will,
I claim no mercy at thy hands."

"And should such brutishness be seen
To ask of *me* the *children's* bread?
Thy nation vile, thyself unclean;
An alien from the chosen seed?"

"Truth, Lord," she cries; "yet are the brutes,
Thro' mercy, often left to eat
The fragments of the children's fruits,
While crouching low beneath their feet."

It was enough—her pray'r was heard,
Her faith commended by her Lord:—
Yes; ere her suit she had preferr'd,
He meant deliv'rance to afford.

He sent the affliction, that her soul
Might melt and bow before the rod;
He wounded, but to make her whole—
By faith, to draw her near to God.

Then let me never faint in prayer,
While lying at the Master's feet;
My soul shall find forever there
Her access to the mercy-seat.

DEVOTIONAL POETRY—PSALMS AND HYMNS.—(*Continued.*)

A hymn, the writer says, should be as regular in its structure as any other poem. It should have a beginning, a middle, and an end. There should be a manifest gradation in the thoughts, which would not admit of their being transposed—every line carrying forward the connection, and every verse adding a well-proportioned limb to a symmetrical body. The reader should know when the strain is complete, and be satisfied, as at the close of an air in music.

"The practice of many good men, in framing hymns, has been quite the contrary. They have begun apparently with the only idea in their mind at the time; another, with little relationship to the former, has been forced upon them by a refractory rhyme; a third became necessary to eke out a verse; a fourth to begin one; and so on, till having compiled a sufficient number of stanzas of so many lines, and lines of so many syllables, the operation has been suspended; whereas it might, with equal consistency, have been continued to any imaginable length, and the tenth or ten thousandth link might have been struck out, or changed places with any other, without the slightest infraction of the chain; the whole being a series of independent verses, collocated as they came, and the burden a cento of phrases, figures and ideas, the common property of every writer who had none of his own, and therefore found in the works of each, unimproved, if not unimpaired, from generation to generation. Such rhapsodies may be sung from time to time, and keep alive devotion already kindled; but they leave no trace in the memory, make no impression on the heart, and fall through the mind as sounds glide through the ear; pleasant, it may be, in their passage, but never returning to haunt the imagination in retirement, or, in the multitude of the thoughts, to refresh the soul. Of how contrary a character, how transcendantly superior in value as well as in influence, are those hymns, which, once heard, are remembered without effort, remembered involuntarily, and yet remembered with renewed and increasing delight at every revival!

"Authors who devote their talents to the glory of God, and the salvation of men, ought surely to take as much pains to polish and perfect their offerings of this kind, as secular and profane poets bestow upon their works. Of these, the subjects are too often of the baser sort, and the workmanship as frequently excels the material; while, on the other hand, the inestimable materials of hymns—the truths of the everlasting gospel, the very thoughts of God, the very sayings of Christ, the very inspirations of the Holy Ghost—are dishonoured by the meanness of the workmanship employed upon them; wood, hay, straw and stubble, being built upon foundations which ought only to support gold, silver and precious stones; work that will bear the fire and be purified by it. The faults in ordinary hymns are vulgar phrases, low words, hard words, technical terms, inverted construction, broken syntax, barbarous abbreviations, that make our beautiful English horrid even to the eye, bad rhymes, or no rhymes where rhymes are expected, but above all, numbers without cadence. A line is no more metre because it contains a certain concatenation of syllables, than so many crotchets and quavers, pricked at random, would constitute a bar of music. The syllables in every division ought to "ripple like a rivulet," one producing another as its natural effect, while the rhythm of each line, falling into the general stream at its proper place, should cause the verse to flow in progressive melody, deepening and expanding like a river to the close; or, to change the figure, each stanza should be a poetical tune, played down to the last note. Such subserviency of every part to the harmony of the whole, is required in all other legitimate poetry, and why it should not be observed in that which is worthiest of all possible pre-eminence, it would be difficult to say. Why it is so rarely found in hymns, may be accounted for from the circumstance already stated, that few accomplished poets have enriched their mother tongue with strains of this description." * * * *

"Bishop Kenn has laid the church of Christ under abiding obligations, by his three hymns, Morning, Evening and Midnight. Had he endowed three hospitals, he might have been less a benefactor to posterity. There is exemplary plainness of speech, manly vigour of thought, and consecration of heart, in these pieces."

This, it appears to us, is exaggerated praise; and Montgomery, after all, cannot be said to possess a very melodious ear, as to what might be called the *music of verse*. The stanzas he so highly praises, are frequently full of harsh consonants, sibilants and aspirates; and contain too many inversions. The sense is often too protracted. The sentiment is not sufficiently prominent, or diffused into every line. The stanzas are frequently broken by inconvenient pauses; and though the thought is connected, poetical, refined, devotional, and full of interest, the musician will strive in vain to give it a melodious and effective utterance. The following stanzas from Bishop K.'s Midnight, however, appear very beautiful when only read:—

"Bless'd angels, while we silent lie,
You hallelujahs sing on high;
You joyful hymn the ever-blest,
Before the throne, and never rest.

I with your choir celestial join,
In off'ring up a hymn divine;
With you in heaven I hope to dwell,
And bid the night and world farewell.

My soul, when I shake off this dust,
Lord, in thy arms I will intrust:
O make *me* thy peculiar care,
Some mansion for my soul prepare.

Give me a place at thy saints' feet,
Or some fall'n angel's vacant seat;
I'll strive to sing as loud as they,
Who sit above in brighter day.

O may I always ready stand,
With my lamp burning in my hand;
May I in sight of heaven rejoice,
Whene'er I hear the Bridegroom's voice.

All praise to Thee, in light array'd,
Who light thy dwelling-place hast made:
A boundless ocean of bright beams
From thy all-glorious God-head streams.

Blest Jesus, Thou on heaven intent,
Whole nights hast in devotion spent;
But I, frail creature, soon am tired,
And all my zeal is soon expired.

Shine on me, Lord, new life impart,
Fresh ardours kindle in my heart;
One ray of thy all-quickening light
Dispels the sloth and clouds of night."

(*To be continued.*)

Miscellaneous.

We give the following as we find it—copied we presume from some one of the English Magazines:—

IDOL FESTIVAL.

In honor of Sheeb, a most abominable festival, called *churuk pooga*, is annually kept. And oh! could our friends in Europe witness the heart rending spectacles, that, on these occasions, are every where exhibited in Bengal, they would surely pray more fervently, and labour more abundantly, that the *kingdom of God* might come among the people of this benighted land. Saturday, April 8, being the first day of this festival, thousands of the worshippers of Sheeb commenced their work of self-torture, by making beds of thorns, on which they cast themselves nearly unclothed. On the Sabbath day they cast themselves from stages of from 18 to 20 feet high upon iron spikes. On Monday morning, they proceeded to Raleghaut for the purpose of piercing their tongues and sides. I visited this scene of horror, in company with Mr. Piffard, on Monday morning.—We arrived at the spot a litle after five o'clock. The roads leading to the temple were crowded for miles by multitudes from all quarters. Some of these infatuated people carried drums, and various instruments of music; others were seen with spits and swords, and the various instruments of torture which are used in the performance of these horrid rites. We entered the temple with difficulty, on account of the crowd.—And here it is impossible to give an adequate idea of the various tortures which these deluded men were inflicting upon themselves, under the vain hope that God was well pleased with such sacrifices. These wretched slaves of idolatry, some with spits and living snakes run through their tongues; some with canes and cords run through their sides; and some with their foreheads, breasts, and arms, stuck with pins, all danced with indecent gestures before the idol. Indeed, I almost shudder whilst I think of these sanguinary rites; at the same time, I greatly rejoice that *one* of the images of Sheeb, in honor of whom all these acts of wickedness are performed, has been destroyed before the people of Rammalchoke.

From the Troy Review.

SINGULAR EFFICACY OF SOCIAL PRAYER.

A clergyman, who was not very remarkable for his zeal in the cause of his divine Master, while travelling, not many months ago, in a certain section of this state, stopped for the night in a place where there was an extensive revival of religion. After resting for a short time at the inn, his curiosity to view the place led him to stroll through the streets. He had not proceeded far in his evening ramble, before his ear was arrested by the voice of prayer. He paused and listened, and finding that the voice issued from a retired and humble dwelling by the road side, stranger as he was, he resolved to enter. On entering, he found himself unexpectedly surrounded by a band of disciples assembled for special prayer. He cast his eye about upon the little group, in a vain endeavour to find some one whom he could recognise as an acquaintance; but all were strangers in person, tho' brethren in Christ. Collecting his wandering thoughts, he bowed himself in the humble attitude of prayer; and to his infinite surprise, he soon discovered that himself by name and the people of his charge were the subjects of ardent and importunate supplication. The person who was leading their devotions was an entire stranger to him, and yet he seemed to wrestle in spirit with God, that he might be aroused to greater faithfulness and zeal in his ministerial duties and private devotions, and that God would prepare him to become instrumental in reviving his work in the church and congregation over whom he was placed as a spiritual watchman. After the meeting had closed, being deeply impressed with the guilt of his past negligence, and with the responsibility of the ministerial office, he silently withdrew and returned to his lodgings. Not long after this event, he returned to his people, and resumed with renewed vigor, the duties of his office. Within a short time, a revival commenced in his congregation, and three hundred were early numbered as the hopeful subjects of redeeming mercy. The revivals in both mentioned places still continue.

THE INFANT EXHORTATION.

AN ANECDOTE.

A middle aged man, who has been for many years successfully engaged in a business which has taken him for months together to a distance from home, from christian society, and from all the means of grace, and whose habits and feelings were such and so fixed, that to all human appearance he was far, very far indeed, from the kingdom of God, has been deeply awakened and hopefully converted to holiness by the instrumentality of his own daughter, a little girl about seven years old. One evening towards the close of the last year, she came in from school, and seated herself beside her father. As she was later than usual, he inquired where she had been. Her reply was, I have been in at one of our neighbors, where I have heard the father of the family *pray*. With the artless simplicity and affection of a little child, she then looked up into her father's face, and imprinting a kiss upon his lips, said "Father, why don't you *pray?* I love to hear prayers; I pray every night for you and mother, that we may be happy and love one another." It was too much; the father was overcome, burst into tears, and hastened out of the room. These remarks from this child, says the writer of this letter, have effected what I thought never would have been accomplished, a complete change in the father. He determined to commence the new year with family prayer, and to continue it while he lived. On the morning of the new year, he addressed his wife with tenderness, told her his resolution, kneeled down in his chamber, and fervently poured forth his supplications at the throne of grace. He has since continued firm in his resolves, and bids fair to become an ornament to society, and a worthy member of the church. The pastor of one of the presbyterian churches has since called on him, at his own request, for serious conversation, and he will soon make a public profession of religion. Such is the narrative, and thus has God in this instance ordained strength out of the mouth of a babe. Let every Christian admire the grace of God, and take courage to pray and labour for the conversion of his impenitent friends.

There is much force and propriety in the following remarks. Strange that the christian community should be so slow to learn the lesson inculcated:—

A RELIGIOUS DUTY.

The press is an engine whose moral powers have hardly begun to be known. It has been employed with effect in the political world. But now let all its energies combine to build up the cause of Christ.—Let it now spread into every house the weekly intelligence of the rising glories of the kingdom of light, and rapid declension of the empire of darkness. Instead of wars, and crimes, and tales of horror, let it circulate the deeds of christian benevolence; let it tell of sinners converted to holiness, of souls saved from hell, of men made happier by being better, of glory to God in the highest, on earth peace, good will to men; and let every christian parent open his house to the weekly visits of the religious paper, that all its salutary impressions may be regularly repeated and wrought into the soul. Before any christian objects to taking a religious publication on account of the expence, let him ask himself solemnly—Do I really love the cause of religion, and love to have the kingdom of Christ prosper, and love to hear of the gospel? And if he finds that his heart does really delight in such things, then let him inquire whether he does not every year lay out at least two or three dollars, for things that are not half so valuable to his soul, as a religious paper.—Then let him form an estimate, if he can, of the blessings which such a publication will bring to his family; and then let him act as if he fully believed that the earth was soon to be burned up. I have no doubt it is a religious duty for every christian family to receive stated information on these subjects, and that this congregation ought to receive ten such publications where it now receives one. And it is my sincere desire that the year should commence with a great increase of the religious intelligence that is circulated among us.—*Thanksgiving Sermon.*

ANTIPATHIES.

Henry II. of France could not stay in the room where there was a *cat*; though so immoderately fond of *dogs*, that the Duke de Sully says, on his first audience, he had a basket full of young puppies suspended by a black string from his neck, and was playing with them all the time of the conference. The Duke d'Epernon would faint at the sight of a leveret. Marshal d'Albert could not endure a wild boar nor a sucking pig. Ulidislas, King of Poland, was distracted at the sight of apples. Nor could Erasmus even smell fish without being greatly agitated. Scaliger trembled at the sight of watercresses. Tycho Brahe felt his limbs sink under him, when he met either a hare or a fox. Bacon swooned at the eclipse of the moon. Boyle fell into convulsions on hearing the sound of water drawn from a cock. James I. could not endure the sight of a drawn sword; and Sir Renelm Digby tells us, "the King's hand shook so much in knighting him, that he would have run the point of the sword into his eye, if the Duke of Buckingham had not directed it to his shoulder." La Motte d'Vayer could not endure music, but delighted in thunder. An Englishman, in the seventeenth century, was near expiring whenever the fifty-third chapter of Isaiah was read to him; and a Spaniard, about the same period, fell into a fainting fit, when he heard the word *lana* (wool) mentioned, though his coat was made of that substance.

THE ROYAL FAMILY OF RUSSIA.

The number of assassinations in the royal family of Russia, exceeds any thing in history. Ivan IV. killed one of his sons, and died in a cloister. Feodor I. did not reign till he had immolated Demetrius; the Monk Otrepien strangled Feodor II. Wasse sacrificed him in his turn. Peter the Great deposed his brother Ivan—condemned his son Alexis to death, repudiated his wife, and massacred eight thousand of the Strelitzers. The Empress Elizabeth tore the young Ivan (the legitimate prince) from his cradle, shut him up in a fortress, and caused herself to be proclaimed Empress. Her successor, Peter III. was murdered by his wife, Catharine, whose successor, Paul, was murdered with the privity of her son, the Emperor Alexander, who recently lost his life, nobody knows how.—*Count Segur.*

An heathen could say, when a bird (scared by an hawk) flew into his bosom for refuge, "I will not kill thee, nor betray thee to thy enemy, seeing thou fliest to me for sanctuary." Much less will God either slay or give up the soul that takes sanctuary in his name.—*Gurnal.*

There is much more real satisfaction to be found in a crucified, than in an idolized world.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street.

Utica, June 23. 79tf

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

BY virtue of a writ of fieri facias, issued out of the supreme court, and to me directed and delivered, against the goods and chattels, lands and tenements of *Loring Delano*, I have seized and taken all the real and personal property of said Delano, consisting of two Lots—one situate on Genesee-street, & bounded north by land owned by C. P. Kirkland, Esq. east by land owned by —— Hopper, south by land owned by S. D. Childs, west by Genesee street, being the same now occupied by said Delano—the other situate on LaFayette street, and running back to Columbia street, bounded north by LaFayette street, east by land owned by Mrs. White, south by Columbia street, and west by land owned by H. Huntington, being 80 feet front on LaFayette street, 110 on Columbia street, and 240 deep—with a quantity of Household Furniture, and about 100 volumes of Books; which property I shall expose to sale, as the law directs, at the Canal Coffee-House, in Utica, on the first Tuesday of April next, at 10 o'clock in the forenoon.

For D. PIERSON, Sheriff
A. HUBBELL, Deputy.

Dated Utica, Feb. 13, 1827. 7w6

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 6tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*

Dated October 31st, 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*

Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.